



ay model of the Dominguez-Escalante Monument erected on
e City Park in 1976. Sylvestre, the Indian guide, is at left.

1776

On September 23, 1776, a small cross was placed on an old lake bench at the mouth of Spanish Fork Canyon in commemoration of the two-hundredth anniversary of the coming of the first non-Indians to Utah Valley. These first visitors were two Franciscan friars, Fray Silvestre de Escalante (diarist) and Fray Francisco Atansio Dominguez (leader), and their company of "hispanic and mixed breed laymen." Their objective was to open a trail from Santa Fe, New Mexico, to the missions of Northern California. They had left Santa Fe on July 29, 1776, and reached Utah Valley on September 23; they were never to reach Northern California. Their route into Utah Valley followed the Diamond Fork River (which they called Rio de San Lino) to Spanish Fork Canyon and then west along the Spanish Fork River. They described Diamond Fork and Spanish Fork Canyons as having "pretty bends in both of them and everything just right for sheep-herding camps." A hundred years later others who explored the canyons came to the same conclusion.

In Spanish Fork Canyon they passed three large sulphur springs (later to be the site of Castilla Springs, a popular bathing and health resort). Because of these springs they named the river that flowed through the canyon "Rio de Aguas Calientes"--River of Warm Water.

Then (quoting from the translated journal kept by Escalante) "We went for half a league northwest, crossed over to the other side of the river, went up a small hill (the old lake bench where the cross was erected in 1976) and caught sight of the lake and spreading valley of Nuestra Senora de la Merced of the Timpanogotzis (Utah Valley)."

They followed the northern side of the river into the valley, crossed to the other side of the river and made camp on one of its "southerly meadows", which they named Vega del Dulcísimo Nombre de Jesus (The Plain of the Most Sweet Name of Jesus). Their campsite was about two miles south of the present town of Spanish Fork about where U.S. Highway 91 crosses the Spanish Fork River. They described this area and the river as follows: "...one toward the south is the one of hot waters upon the spreading meadows, where there is sufficient irrigable land for two good settlements." A hundred years later the Spanish Fork River and its deltas were indeed serving two "good settlements," Spanish Fork and Salem, plus several smaller communities.

However, it is not likely that Spanish Fork Canyon, Spanish Fork River, or Spanish Fork City were named after the Dominguez-Escalante Expedition; nor, as many think, did the Mormon settlers give these places their names. The name "Spanish Fork" appears on John C. Fremont's map of the area published in 1845, two years before the Mormons came to Utah and five years before the first settlers arrived in Palmyra. It is quite probable that the name "Spanish Fork" was derived from the fact that the route of the Taos trappers during the early part of the 1800's followed the canyon and the river.

Dominguez and his party found the Indians of the area eager to be friends. The settlers 75 years later also found the Indians friendly, but this feeling soon turned to hostility when the Indians realized they would have to give up their traditional hunting grounds to the newcomers. The Dominguez-Escalante Expedition spent only a short time in Utah Valley, their last camp being on September 26 at Peteetneet Creek where the Payson Memorial Park is presently located. Perhaps their short stay contributed to their popularity with the Indians.

If the Spanish padres had returned and established a mission among the Indians of Utah Valley, the history books would have had an entirely different story to tell of the years to come. As it was, only a handful of white men visited the valley during the

next seventy-five years, and they were merely passing through. This left Spanish Fork free to be settled by the Mormon pioneers.

1824

It is quite likely that Etienne Provost, accompanied by Francois LeClerc, visited the Spanish Fork area in 1824. It is possible that these men may even have followed the same route as did the Dominguez-Escalante expedition in 1776.

1844

On May 25, 1844, John C. Fremont entered Utah Valley and probably passed close to the present site of Spanish Fork. Eight months before Fremont had entered the Great Salt Lake Valley and from there had travelled 3,500 miles through a large part of Oregon and California. In 1844 he was on his way back east. He found the Utah Valley fertile and watered by a "delta of prettily timbered stream." "This," Fremont said, "would be an excellent locality for stock farms; it is generally covered with a good bunch grass, and would abundantly produce the ordinary grains." After a short stay in the valley, Fremont headed up Spanish Fork Canyon and reached Independence, Missouri, on July 31. He listed Spanish Fork Canyon on a map which he published in 1845.

1850

It is definitely known that the Dominguez-Escalante party camped on the banks of the Spanish Fork River, and others, including Jedediah Smith and John C. Fremont may have spent a few nights in the area, but the first white men to make a permanent camp were George Washington Sevy and Charles Ferguson. They arrived at what was to be the future site of Spanish Fork in the fall of 1850, bringing with them 200 head of cattle to be wintered on the lush grass of the area. The cattle belonged to Enoch Reese, pioneer businessman of Salt Lake City. Reese laid claim to 400 acres of land along the Spanish Fork River approximately two miles west of Spanish Fork.

In 1849 George Sevy was on his way to the gold fields when he fell ill, and his companions, anxious to start their quest for gold, left him by the side of the trail. He was picked up by other travellers and

brought to Salt Lake City. Here he was hired by to bring the herd of cattle to Utah Valley, married Phoebe Melinda Butler, a daughter of Lowe Butler, in 1854, and they lived in Spanish Fork until 1861. At the time he came to the Spanish Fork area, Sevy was not a member of the LDS Church.

Charles Ferguson was thought to be from Auburn, Maine, and came to Utah in 1850. He married Clarissa Jane Wilson in Springville on May 4, 1851.

Enoch Reese was one of the first businessmen in the west. He built the third business on Main Street in Salt Lake City. In 1851 he went to Nevada and represented Carson County in the State Legislature until 1855. Reese is named as one of the first settlers in Spanish Fork, but it is doubtful if he ever lived there. If he did so, it was only for a short time, although report has it that he "kept" the first mercantile store in Spanish Fork. It is thought that the cattle brought to Spanish Fork by Sevy and Ferguson were taken to California--a hard, harrowing trip, if true.

These three men, then, were the first to make a permanent camp in the area. A short history is written of them, not because they were more important than others who followed them, but simply because they were the first.

During the winter of 1850-51 others came to the area along the Spanish Fork River. John Holt, John Redd, William Pace, and two more settled along the river bottoms about three and a half miles east of Reese claim. The colonization of Spanish Fork had begun.

1851

The first pioneers who came to Utah settled in the Salt Lake Valley, but as the number of colonists increased, they were encouraged to move to other parts of the territory. It was anticipated that great numbers of settlers would be coming, not only from the great exodus from Nauvoo but also from immigrants from Europe, and there would not be enough land for them all in Salt Lake Valley. It was also deemed advisable for the Mormons to lay claim to as much land as possible to prevent it from falling into the hands of others. Utah Valley was one of the most fertile valleys, so it was natural that settlement would soon take place there.

During the winter 1850-51 a few families took land along the Spanish Fork River; according to George A. Hicks (who came to Spanish Fork in 1851 at the age of seventeen) they were John Holt, John Redd, William Pace, Patrick, and Glenn (the names of the last two were unknown). Hicks also s

that others arrived in the fall of 1851, among them John W. Berry, Albert Thurber, James W. Thomas, Charles A. Davis, Morgan Hughes, William Holt, John Holt's son, William, Furney Tindall, German and Benjamin Buchanan, John W. Mott, Charles Montrose, Bushrod Wilson, Stephen Markham, Loren Roundy, and "a few others."

Edward W. Tullidge, Utah historian, also made a list of the settlers of this year, and in addition to those named by Hicks included the following: D.O. Rees, Jas. E. Beck, Enoch Reese, W.W. Willis, Jas. McFate, Adolphus Babcock, Samuel Thompson, and J.B. Hawks. Perhaps a complete, accurate list of these earliest settlers will never be available.

It is interesting that neither Hicks nor Tullidge mentioned the names of six other settlers who also came to Spanish Fork in 1851. John H. Redd, who was from Tennessee, brought six blacks to his claim along the river. These blacks had actually been the property of Redd's wife, Elizabeth Hancock Redd, and there is some question as to whether they were still the legal property of the Redds, or whether they had been freed and came to Utah of their own free will, not wishing to be separated from their master and mistress. The John H. Redd family history states that the slaves had been freed before the Redds left Tennessee. However, an editorial in the Salt Lake City black newspaper, relates an account of an interview with one of the Redd blacks, Marinda Redd Bankhead and her husband, Alex Bankhead. The editorial concludes that the six blacks were slaves when they were brought to Utah by Redd. Marinda also was reported to have said that on their way to Utah while passing through Kansas, a number of the Redd slaves escaped, but Marinda and others were not so fortunate.

The six blacks who came to Spanish Fork were: Venus and Chaney (or Chancey), about 40 years old; Venus's son, Luke, who had been given to Lemuel, the Redd son, as a servant and bodyguard; Marinda, Chaney's daughter; Amy (or Anna); and a young man named Sam who could have been the son of either Venus or Chaney. The children ranged in age from fourteen to nineteen. Chaney and Venus were both midwives, but Chaney died not too long after coming to Spanish Fork and was probably buried in the first little cemetery overlooking the river bottoms. Marinda married Alex Bankhead, who was brought to Utah by the Bankhead family and was later sold to A.O. Smoot of Provo. Marinda and Alex lived in a small adobe house on First East between Second and Third South. Alex died in 1902 and Marinda in 1907, and both were buried in the Spanish Fork City Cemetery. Amy also stayed in Spanish Fork. Luke moved to New Harmony with Lemuel Redd, but Venus stayed here for many years. The Bankheads

also had a son, Billy, who moved to Salt Lake City when he was grown.

In the spring of 1851 the land was broken (by both blacks and whites) for the first time, the bunch grass that grew so abundantly was plowed under, and crops were planted. Water was taken from the Spanish Fork River for irrigation. However, during the first summer, the settlers found the Spanish Fork River to be one of the difficult rivers from which to take water. In the fall it was necessary to dig a canal, known as the South Ditch (South Sector Canal) about a mile above where the present Highway 91 crosses the Spanish Fork River.

The new settlers also had to provide shelters for themselves. During the warm weather many of them lived in tents or wagon boxes; however, the cold winters required more substantial housing. Since wood was so scarce, many dug into the banks of the river to make a crude, but warm, shelter. These dugouts, as they were called, were really cellars with a door and no windows, and there were so many of them built in the area in the next ten or fifteen years, that Spanish Fork was often referred to as "Gopher Town." However, as humble as these first homes were, life and death went on in them.

Several historians have recorded that the first birth in Spanish Fork did not occur until 1852. However, in a letter dated March 15, 1935, to Andrew Jensen, church historian, Mrs. Melissa J.C. Adams of Pleasant Grove, Utah, claimed that she was born on April 7, 1851, in a dugout along the bank of the Spanish Fork River, her father, Mathew Caldwell, having settled his family there early in the year of 1851. Mrs. Adams further stated that the next morning after her birth, Eliza Webb Sperry was born, also in a dugout along the river. (If this is true, then the name of Eliza's father should be added to the list of 1851 settlers).

In May the first death occurred. On May 5 Mary Catherine Redd, daughter of John H. and Elizabeth Hancock Redd, died and was buried on the bluff overlooking the river bottoms about two miles west of the present site of Spanish Fork. This was the beginning of the first cemetery.

On December 21 a branch of the Mormon Church was organized with Stephen Markham, president, and John Holt and John H. Redd as first and second counselors. William Pace was appointed as bishop with John W. Berry and Loren Roundy as his counselors. John H. Redd was made clerk of the branch, and church meetings were held in private dugouts or log cabins.

In the meantime, an event occurred thousands of miles away that was to help shape the identity of the embryo settlement of Spanish Fork. Two natives of Iceland, Thorarinn Halfidason and Gudmundur

...who were studying a trade in
...joined the Mormon Church
...and later returned to Utah to join at the new settlement.
...Indians, these men were responsible for the
establishment of the largest permanent settlement of
Icelandic people in the United States—at what was to
be Spanish Fork, Utah.

1852

By the end of 1852 the population along the Spanish Fork River had grown to about 100 families, who had more or less congregated into two groups. One, the smaller, consisted of settlers in the river bottoms south of the present city, while the second group was concentrated about three miles west of Spanish Fork. It was now thought that the population was large enough for the organization of a town. The settlers petitioned the Territorial Legislature for a city charter, which was granted. George A. Smith, one of the Quorum of the Twelve of the LDS Church laid out the town in the area where the larger group was located, and the name of Palmyra was selected. Wesley W. Willis, a member of the Mormon Battalion, was appointed as mayor with Samuel Pollock secretary or city recorder.

In general, the survey of Palmyra followed a pattern established by Joseph Smith in 1833, which he called the Plat of the City of Zion. All cities were to follow this plan. Maximum population was to be 15,000 to 20,000, and the city would cover an area of 640 acres, or one square mile. On the north and south sides a strip of land 20 perches (330 feet) wide and one mile long would provide space for farm buildings. The city would contain 968 half-acre lots with one house to a lot, each house to be built of brick or stone and set 25 feet from the street. Streets would be eight perches (132 feet) wide.

The survey of Palmyra, made in July of 1852, differed a little from the Plat of the City of Zion. The Palmyra survey provided for 360 lots each containing 100 rods, a temple square of 13 acres, and four school squares of two and one half acres each. The streets were six rods wide. The lots were distributed according to ballot so all would have an equal chance for what was considered the better lots.

There is no question but that communities planned and settled by Mormons were unique in their physical layout. When the Middle West was opened for homesteading, the new settlers filed on a quarter section (160 acres) and built their houses on their farms. If there were several members in the family who were eligible to file, it meant that several hundred acres could be controlled by one family. It

also meant that houses were far apart, and the distance was made even farther by the lack of roads and transportation. The result was often great loneliness, especially for the women who were less mobile than their husbands. Women who settled on a quarter section of Kansas or Nebraska had to be of a special temperament.

In contrast, the Mormons established towns first and located their farms outside the town site. While a few built houses on their farms, most of the farms and homes were separate. For convenience, animals were kept on the town lots along with the facilities for housing and feeding them. Because of the lack of arable ground and water, farms were usually small, much smaller than the 160 acre quarter section of the midwest, and most of the crops raised were for family use, especially in the early years.

While most towns in other parts of the country grew haphazardly, Mormon towns were planned before any building took place. Streets were wide and intersected at right angles, and blocks were square. Usually one block was set aside for a public square. This type of city planning had many advantages, some of which were applicable only to a strong ecclesiastically dominated society. Church members lived close together, thereby putting all in direct communication with church officials. However, members of the community found other benefits. There was security in living close together. During the first years the Indians, whose lands were being occupied, were troublesome, and there was mutual protection in having close neighbors. In times of famine or other disasters, it was also easier to help one another, a necessity if they were to survive. There was greater social interaction which was especially appreciated by the women whose husbands were often away on missions or other affairs of the church. And there was better utilization of land, since farm land didn't need to be used for houses, barns, etc.

In August the first house, a log cabin, was built in Palmyra. However, the grandeur of the new city was only on paper. There were almost no building materials available, and the only timber was in the canyons, and distance and lack of roads prevented access to it. Although a few log cabins were built, most of the settlers dug cellars in the ground and moved into them. The dugouts were warm, and there were willows and a few trees growing along the streams that could be used for firewood, so that the settlers were quite comfortable--relatively speaking--although the winter of 1852-53 was a hard one. The new citizens faced the future with faith and fortitude, although they must have been well aware that hard times lay ahead--hard times and back-breaking work. The soil was rich, but the land

had to be cleared and water taken out of the river for irrigation.

The privations of the winter of 1852-53 were eased somewhat by the efforts of the people to meet together socially. They managed to build an adobe building 35 x 22 feet, which they used for a school house, meeting house, and recreation hall. School classes were held at some time during the winter with Silas Hillman, Albert K. Thurber, and a man named Cook as teachers. Attendance was irregular, however, as it was in all early pioneer schools.

Other Events of the Year:

On January 4 the first child to be born in the community was a girl to Albert K. Thurber and his wife, Thirza. The baby was christened Cynthia. (See the year 1851 for an account of possible earlier births.)

On March 15 a water company was organized. J.W. Berry, Stephen Markham, and W.W. Willis were appointed as a committee to work at plans to get water out of the Spanish Fork River and onto the land.

A home guard was organized with Stephen Markham as colonel, W.W. Willis, captain, and John W. Berry and Silas Hillman, lieutenants.

On May 1 Sarah Tindall, wife of Furney Tindall, died and was buried in the cemetery overlooking the river bottoms. Mrs. Tindall was the first adult to die in the community.

The first marriage to occur was that of Wilson D. Pace to Maria Redd.

A Cambrian Association was formed by the Welsh, but it was not to be a permanent organization.

George A. Hicks, who was a fairly prolific chronicler of the period, lists the following as having settled in the new town of Palmyra or along the river bottoms in 1852. Of course, it cannot be assumed that this is a full and complete list. John M. Chidester, J.P. Chidester, Levi N. Harmon, Moses Gay, Royal Durfey, Dennis Dorrity, James Woodward, Moses T. Shepherd, John L. Butler, K.T. Butler, George B. Hicks (father of George A.), Thomas Robertson, William Robertson, John Robertson, James Robertson, Alexander Robertson (brothers, all of Scotland), Zebedee Coltrin, W.W. Riley, L. Simmons, Silas Hillman (teacher), William Stoker, James A. Riley, James Thompson, Truman Tryon, Noah Gee, James McKee, William McKee, Hugh McKee, Jonathon McKee (brothers, from Ireland), Samuel Pollack, John S. Fullmer, William Banks, John Davis, Lyeurgus Wilson, Morgan David, Alex Clark, Henry Manhard, Collins Ramsey (violinist), George Babcock, Allen Adamson, John Brimhall, Henry B.M. Jolley, Thomas Keele, Robert

Carlisle, Isaac Carlisle, John Carlisle, James, George Carlisle (brothers, from England), Robert McKell, Hugh Simms, Charles Barney, John Barney, Lewis Barney, Henry Barney, Walter Barney, Benjamin Barney, William Somerville, Henry Garfield, David Malcolm, Henry I. Young, Joseph Outhouse (an agnostic), Thomas Mendenhall, Walter Smith, Charles Smith, Samuel Smith, C.M. Donaldson, William F. Butler, Isaac Brockbank, T. Jackman, and Thomas McKee. Nearly all these men had families.

1853

The year, 1853, was to be a time of trouble for the newly-created community of Palmyra, but there was little thought of this as the citizens held their first meeting in the little adobe schoolhouse. At this meeting, which was held on January 1, the building was dedicated, and that evening a dance was held, an event that was a welcome change from existence in the dark, smokey, airless dugouts that sometimes leaked mud when it rained.

But by spring there were hints that trouble with the Indians was brewing. Utah Valley had been the traditional tribal and hunting grounds for the Ute Indians for generations. When the pioneers settled the area, they were aware of this, but they had been exhorted by President Brigham Young to treat the Indians with kindness and to co-exist with them in peace if possible. At first the Indians more or less welcomed the settlers, but as time went on they began to realize that their lands were gradually being appropriated by the whites. Mexican traders coming north to trade and buy slaves also contributed to the problems. The Mexicans sold weapons and ammunition to the Indians, but the most objectionable aspect of their activities was that they bought Indian children--or stole them--and resold them in Mexico as slaves. Because of this, Governor Young ordered the Mexican traders to leave the territory. The traders became so enraged at this order that they stirred up the Indians against the white settlers. The situation became so bad that Governor Young issued a proclamation that the slave traders were to be arrested whenever they were found.

One of the more hostile Indians was Chief Wakara (Walker), half brother to Sowiette and brother to Arapeen. Walker was born about 1808 somewhere along the Spanish Fork River, and was known for this astute trading, blackmail, and raiding. After the Mormons came to Utah, Walker met with Brigham Young and was baptized into the Mormon Church

and ordained an elder. He encouraged the Mormon settlements, especially in Sanpete Valley. However, his friendship cooled when territory officials began to interfere with his slave trade with the Mexicans. Before the Mormons came, he had made many and frequent raids into Mexico, where he captured persons he could hold for ransom.

Walker dressed and acted like a "Soldan among the dusky Painims of the west." On his raids he wore a suit of broadcloth, a cambric shirt, and a beaver hat along with his traditional Indian trappings. He spoke several Indian dialects, fluent Spanish, and enough English to make himself understood.

Wakara was the man who triggered the first serious altercation between the Indians and the settlers. The Walker War, as it became known, began on July 17, 1853. Walker and his brother, Arapeen, were camped in Payson Canyon. Some of the warriors rode down to Fort Payson, where they were given food. As they were leaving the fort, they shot and killed Alexander Keele. It was said that the Indians were angry because a Springville resident had interfered with a Ute Indian who was beating his wife; however, this provocation was only an excuse.

After the shooting, the Indians, fearful of reprisal by the whites, broke their camp in Payson Canyon and fled into the mountains, while the people of Payson, Palmyra, and Provo armed themselves against possible raids by the Indians. At Palmyra guards were posted day and night. George W. Bradford recorded that Sylvester Bradford was a picket guard, and that he (Bradford) and Matt Thomas were scouts. Other scouts were Alma C. Davis, Matt Thomas, Richard Murray, and Wellington Wood. Because they were short of guns, Bradford and Thomas (and perhaps Dick Murray) took a herd of cattle to Salt Lake City to trade for firearms. These were the first breech-loading guns to be brought to Spanish Fork.

Just before the outbreak of the Walker War, Governor Young had visited the southern settlements and warned them there might be trouble with the Indians. He advised the settlers at Palmyra to build a fort. However, the farmers were busy clearing and planting their land, so little was done. When the settlers from the upper settlement were forced to move to Palmyra for protection, and those on the outlying farms also moved closer in, houses were built joined together to form a hollow square, inside which was used as a stock corral. The fort was built of adobe and was forty rods square with walls ten feet thick.

There were several incidents involving the Indians and Palmyra settlers. One of the tactics employed by the Indians was making raids on the cattle belonging to the whites and driving them off. In one of these

raids Charles Price was wounded in the thigh when the guard pursued the Indians. John L. Butler wrote in his diary that in another cattle raid, the Indians drove three or four hundred head up Spanish Fork Canyon. A posse was sent after the cattle, but when the men found them, many of the cattle had been shot and killed by arrows, although the Indians did not succeed in taking away any cattle alive. In a more tragic encounter, Furney Tindall, one of the first settlers of Palmyra, was killed at Santaquin, and on July 23 John W. Berry was shot in the wrist by Indians who had concealed themselves in the houses.

The Walker Indian War lasted for nearly a year and resulted in the deaths of twelve white men and several wounded. Four hundred cattle and horses were stolen. The expense incurred in building forts and removing settlements amounted to \$200,000, and the war cost the Territory about \$700,000. It probably could never be determined how much the war cost the Indians.

All in all, the settlers of Palmyra were very busy during the year of 1853 with the planting and harvesting of crops, the building of a fort, and the standing of guard duty, as well as furnishing men for the defense of other communities. There were also fear and insecurity as well, as women and children were afraid to go very far from the fort. It was not easy to establish a new community, and the pioneers had not expected it to be. Under the trying circumstances there was a minimum of complaining.

Other Events of the Year:

A post office was established with Charles A. Davis as postmaster. Palmyra now had more communication with the other settlements.

The first white male child born in Palmyra was Samuel Brockbank.

It was resolved that Palmyra would be fenced into one large field.

1854

The Walker Indian War continued through the fall and winter of 1853 and on in 1854. Most of the activity consisted of raids by the Indians on the settlers' cattle, and the efforts of the whites to protect their stock and families and to recover any cattle or horses driven away by the Indians. However, in May, 1854, Governor Brigham Young met with Chief Walker and his bands at Chicker Creek (Levan) and peace was agreed upon. After spending an anxious winter in the confines of the

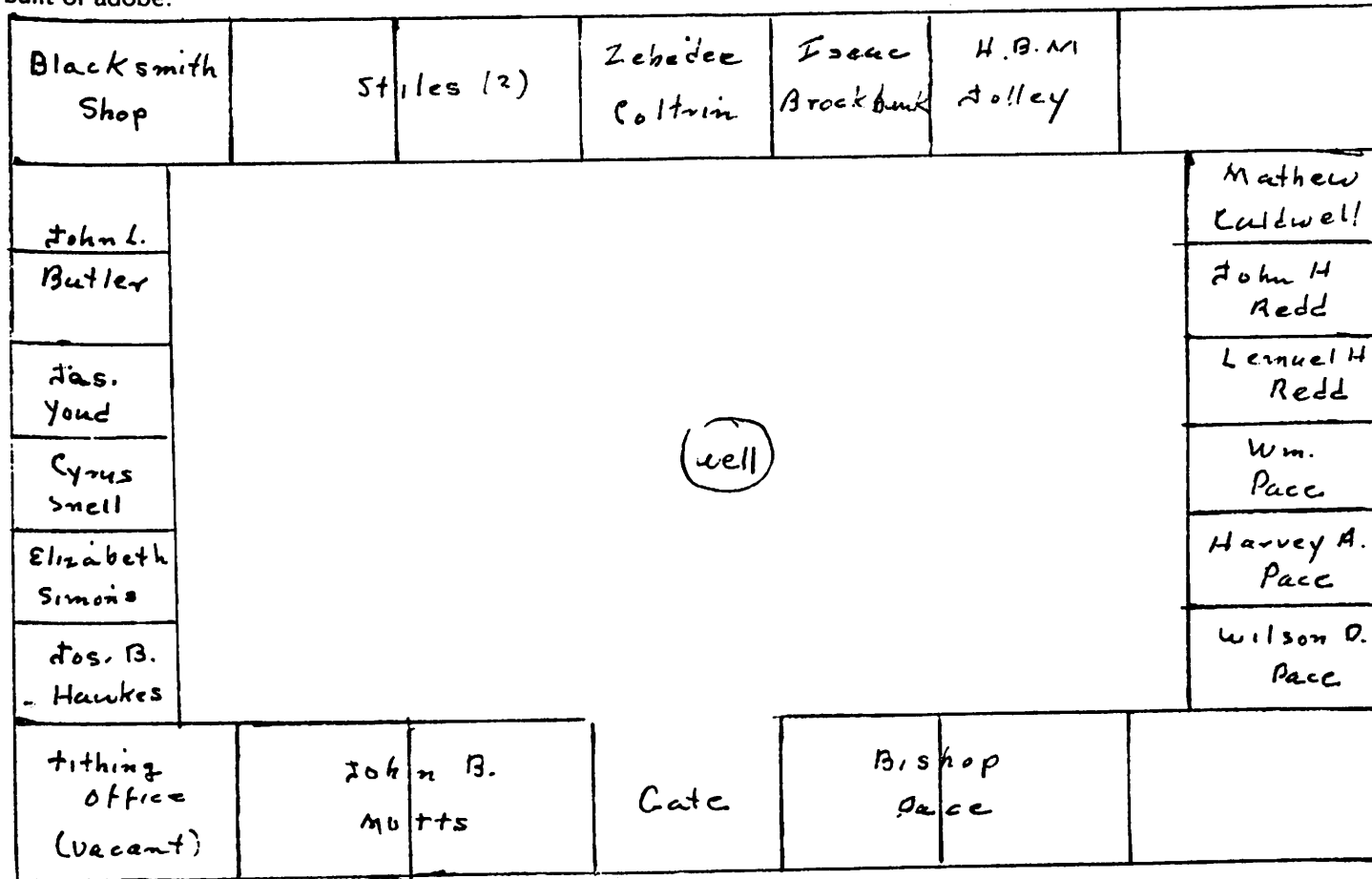
Palmyra Fort, the people could return to their homes and farms.

Those from the Upper Settlement in the river bottoms, who had spent the winter at the fort, also returned to their farms along the river, but they decided to build a fort nearer their homes as a protection against further trouble with the Indians. George A. Smith, who had selected the Palmyra town site, was opposed to the building of another fort, but Brigham Young approved, saying that the town should have been built at the site of the Upper Settlement in the first place. The new fort was called Spanish Fork (or St. Luke), and work was begun in the spring. It was located about two blocks south of the present Spanish Fork City Park.

The fort measured one hundred feet from east to west and sixty feet from north to south, with the outside walls being two feet thick and twenty feet high. Two folding gates made of a double thickness of planks two inches thick and sixteen feet high were placed across the only entrance. This gate faced the south, and none of the living quarters had windows or doors to the outside of the walls. All walls were built of adobe.

In a short history of Spanish Fork written by Joshua Hawkes, the claim is made that not all the settlers helped to build the fort and that its size was limited because of the few in number who helped with the enterprise. He listed those who worked on the fort as follows: William Pace, Wilson D. Pace, Harvey A. Pace, William Franklin Pace, Lemuel H. Redd, John H. Redd, George W. Sevy, Zebedee Coltrin, K.T. Butler, Isaac Brockbank, Amos Stiles, John S. Fullmer, John L. Butler, Beyannt Jolley, Jarvis Youd, Mathew Caldwell, Joseph B. Hawkes, Joshua Hawkes, Cyrus Snell, Sr., Edward Dickson, John W. Snell, Orwell Simons, John McKinley, Charles McKinley, Daniel Mott, and John Mott.

During the winter of 1854-55 nineteen families lived in the fort: William Pace, John L. Butler, Isaac Brockbank, HBM Holley, James Youd (Jarvis?), William D. Pace, Harvey A. Pace, William F. Pace, Lemuel H. Redd, John H. Redd, Mathew Caldwell, Zebedee Coltrin, Amos Stiles, Cyrus Snell, Mrs. Elizabeth McKinley, Orwell Simons, Joseph B. Hawkes, George W. Sevy, and Kennion T. Butler. Apparently some of those who helped build the fort either decided not to live in the fort or else there



This map of the old Spanish Fork Fort (Fort St. Luke) was drawn from memory by George D. Snell. It is not drawn to scale and shows only the location of each family's cabin as Snell remembered it. (Snell's

original map is in the Church Archives.) Two more families, George W. Sevy and Kennion T. Butler, were reported as living in the fort.

wasn't room for them to live there.

Some of the settlers from Palmyra also moved farther east to the Upper Settlement, or Spanish Fork, as it was to be called. The ground at Palmyra was found to be swampy and contained minerals that were injurious to the growth of crops. A new ward was organized with William Pace as bishop, and HBM Jolley and Isaac Brockbank as counselors.

Edward W. Tullidge reported that Silas Hillman was the first merchant in Spanish Fork, commencing business on December 11, 1854. His store contained goods valued at \$837.19, and the following year he purchased more goods in the amount of \$2500.

Further evidence that the new settlement at Spanish Fork was to supersede the earlier one at Palmyra was the building of a bridge across the Spanish Fork River south of the new fort. Stephen Markham was appointed to superintend the construction of the plank bridge and to let the contract to the lowest bidder. (There may be a little question as to the exact time this bridge was built. George A. Hicks says it was built in 1856.)

In the fall of 1854 there occurred an event which, if the pioneers had known it, would warn them of trouble in the future. A great cloud of grasshoppers flew into the area, but the crops had been harvested so the 'hoppers did little damage. The settlers shrugged off the incident and went on about the business of establishing homes and farms.

1855

The year, 1855, was a significant one for Spanish Fork. It brought a city charter, a grasshopper plague, the establishment of an Indian Farm, and the first immigrants from Iceland.

On January 19 the governor and legislative assembly of the Territory of Utah granted a charter for the city of Spanish Fork, establishing its boundaries as follows: "Beginning at the mouth of Water Canyon, thence west thirty-seven degrees north to a stake known as station I in J.C. Snow's survey of said lines, thence west three degrees south to the centre of Pond Town sloughs, thence down said sloughs to Duck Creek, thence west to Peteetneet creek, thence down the main channel of said creek to Utah Lake, thence north-easterly, along the shore of said lake to a point from which a south-east line will strike the mouth of the main sect leading into plat D, Springville, survey, thence on a line of said sect to where it intersects the big slough, thence to the north-east corner of Palmyra field, thence to the south-east corner of the present Springville survey, thence east to the mountains, thence south along the base of the mountains to the place of beginning, shall be known and designated as

Spanish Fork City." It can be readily seen that new city of Spanish Fork covered a considerable area: from the lake to the mountains and from F Town (Salem) to Springville.

The charter also provided for the election of mayor, two aldermen, and three councilors empowered the city to levy and collect taxes to establish schools and streets, organize a police force and control the sale of spiritous and fermented liquors. The city could also enact and enforce quarantine laws.

The first municipal election was held on the Monday in May with the following officials being selected: mayor, Mathew Caldwell; aldermen, councilors, John H. Redd, H.B.M. Jolley, Cyrus Snell, Wilson D. Pace, John S. Fulmer, Lemuel H. Reed, Harvey Pace, and Joseph Hawks; marshal, John Snell; city recorder, Amos Styles; treasurer, Isaac Brockbank.

In the spring James C. Snow surveyed the city consisting of nine blocks each twenty-four square. Each block was divided into eight lots. There was one street eight rods wide running north and south, and one street eight rods wide running east and west, to be known respectively as Main and Center Streets.

As soon as the survey was completed, the settlers began moving onto the lots. John Lowe Brockbank recorded in his diary that Philo Allen was the first to build "out," erecting a house about fifty yards from the fort on the west side. William Holt built on the east side, and Cyrus Snell on the northeast corner with Joshua Hawks moving next to Snell. Some houses were built from lumber taken from Payson Canyon, but there were many more dugouts than there were houses. By the end of the year the population had expanded so greatly that nearly all the lots were taken.

Many of those who came to Spanish Fork were immigrants from the British Isles and Europe, however, two of them were from Iceland, the first from that country to come to Utah. They were Samuel Bjarnasson and his wife, Margret Gisladdottir. They left Iceland on January 7, 1855, and were directed to settle in Spanish Fork because Mormon church authorities thought it was best for them to settle where there were Danish immigrants already living. The Bjarnassons built on Third East and Second North and also took up 160 acres west of town. They were accompanied to Utah by Helga Jonsdottir. Helga remained in Salt Lake City and did not come to Spanish Fork until later.

The rapid growth of Spanish Fork and other communities in Utah Valley created problems for the Indians living in the area which in turn created trouble for the settlers. The Indians had not on

been forced to give up much of their land, they also had to share game, firewood, and vegetation with their white neighbors. Utah Valley had been the traditional hunting grounds of the Utes for generations. Although a treaty had been signed with the Indians the year before, the Indians still made occasional raids on the settlers' stock. Chief Walker died in January at Meadow Creek, near Fillmore, a broken and feeble man. The Deseret News reported on February 8, 1855, that Walker in his last words asked his people "not to kill the cattle of the Mormons or steal from them." Walker was succeeded by his brother, Arapeen.

With the death of their chief, most of the fight seemed to be taken out of the Indians. They were also near starvation. Dr. Garland Hurt had been appointed as the federal Indian agent. When he arrived in Utah on February 5, 1855, he found the Indians almost destitute. A formal proposal had already been made that reservations or farms be set aside for the Indians in order to prevent a reoccurrence of hostilities. It was suggested that these farms be located in areas where the Indians already lived and where they would be close to their traditional tribal hunting grounds. An area west of Spanish Fork was one of the sites proposed.

Hurt agreed that every effort must be made to teach the Indians to farm. Without any advance authorization from Washington, he laid out several farms throughout the southern part of the state, including 640 acres at Spanish Fork.

The future of Spanish Fork looked very promising. The population was increasing, families were building homes, land was being cleared and planted, and, hopefully, problems with the Indians were at an end.

Then a dark cloud appeared, a cloud that had shape and form and substance. Grasshoppers! Millions of them. They came as if from nowhere and landed in the fields, literally covering every stalk of grain and blade of grass. Men, women, and children turned out to fight them, to try to drive them into the creeks or irrigation ditches where they could be drowned. They beat them with shovels and flailed them with anything at hand, but it was no use. By the time the grasshoppers had eaten their fill and left, 800 acres of crops had been destroyed. The little that was left was watered and cut for hay, thereby saving many of the cattle from starvation in the lean months that followed.

Until the crops of 1856 were harvested, the faith and stamina of the settlers were tried to the utmost. Many of them would probably have suffered more than they did if it had not been for the spirit of co-operation and the sharing of what food was available. Edward W. Tullidge wrote that during this

time of famine the people lived on fish caught from the lake and pigweed, although some potatoes were raised. Teams were sent to Fillmore to get bran and shorts, which were rationed to the people. He also reported that John H. Redd, who had been a man of some wealth when he lived in Tennessee, had three hundred bushels of old wheat which he sold to the destitute at six dollars per hundred for flour, and two dollars per bushel for wheat, which was the standard tithing price. However, George A. Hicks refutes this. He claimed Redd sold the flour for \$10 and only for cash.

At any rate, by whatever means they had, the settlers survived the following winter and looked forward to spring with hope.

Other Events of the Year:

The Deseret Weekly News reported that the inhabitants of Springville had agreed to work together to enclose a new field consisting of 3500 acres between the two cities, the field to be planted into grain in the spring and to be watered from the Spanish Fork River.

1856

Since the beginning of the settlement of the Spanish Fork area, the people had suffered severe hardships--an Indian war and fears of Indian depredations, a grasshopper invasion, and near famine. Things were so bad that any change could only be for the better. It was with this spirit of hope that the new year of 1856 began.

In February Governor Brigham Young recommended that the people of Palmyra join with those of Spanish Fork and that the community of Palmyra be abandoned. About four hundred moved to Spanish Fork as the result of this directive. Because of this influx in population, the city survey had to be increased, and the Spanish Fork City charter was amended to include all the area in the Palmyra charter. More water had to be taken from the river for irrigation, additional homes were built, and a new bowery was erected in the southwest corner of the public square. The abandonment of Palmyra also contributed to the ending of the bitter feuding that had gone on between the two communities, the disputes mostly involving the pasturage of cattle.

All of the men were kept busy preparing for the expanding population. A log bridge was built across the Spanish Fork River just south of the fort (a visitor to Spanish Fork in 1857 reported in the Deseret News that the bridge had been built in a week and cost \$120), and a Spanish (mud) wall was erected from Spanish Fork to Dry Creek, Springville, to keep the cattle in the foothills and away from the fields. This

wall or fence was seven miles long. Four miles of road were also opened up the canyon for the purpose of getting out wood poles.

This was also the year of the disastrous handcart immigration, and Spanish Fork did its share to help the stranded companies by sending wagons, teams, drivers, and provisions. Some of those who went to bring in the handcart companies were Jacob Cloward, captain; K.T. Butler, assistant captain; George McKinley, J.M. Jones, John Banks, Joseph Howell, Wilson D. Pace, James L. Higginson, Albern Babcock, George Sevy, S.M. Hicks, and Thomas H. Beck. Some of the members of the handcart companies settled in Spanish Fork, and homes were gotten ready for them.

Priscilla Merriman Evans, wife of Thomas Evans, who came to Spanish Fork with a handcart company, provides us with a description of the homes of this time. "...went to live in the family of Stephen Markham. His family consisted of himself, three wives, seven children, when he took in I and my husband. They lived in a 'dugout.' It was a very large room built half under ground, with a fireplace in one end, and a dirt floor. Lumber was very scarce and three bedsteads were constructed from poles and rawhide, cut in strips and laced back and forth making a nice springy bed. For the children they had 'trundle beds,' beds with little wooden rollers on, and in the day time those little beds could be rolled under their mothers bedsteads to utilize space...."

From Mrs. Evans we also have an account of a baby's layette. "...on the 31st of December (1856) our first child was born....My babies wardrobe was rather meager. I made one night gown from her fathers white shirt, another from a factory lining of an oil cloth sack. Mrs. Markham gave me a square of gray home spun linsey for a shoulder blanket, and a neighbor gave me some old underwear that I worked into little things. They told me I could have an old pr. of jeans pants left at the Adoba yard, and I washed and made them up into petticoats. I walked down to the Indian Farm and exchanged a gold pen for four yards of Calico, which made her some dresses."

Work was progressing on the Indian Farm west of town. One hundred men came from Salt Lake City to work on the farm. They built a dam, dug an irrigation canal, and prepared the land for planting. A large house was built on the south side of the river along with barns and other buildings. Dr. Garland Hurt, the Indian agent, kept a store in this house. Twenty square miles, or about 13,000 acres was set aside for the use of the Indians.

Joseph Ellison Beck, a Spanish Fork man, was one of the first superintendents of the Indian Farm. Another Spanish Forker who was employed there was

William R. Jones, who arrived in Spanish Fork on March 1, 1856. Jones was a native of Wales and, like many of his countrymen, had a passionate love for music, being a fine singer. On July 4 the Spanish Fork Choir was organized by a committee consisting of William Creer, Allen Adams, and Sarah Broadhead (?). Jones was appointed as the leader of the choir.

The religious and spiritual side of their lives also received attention from the people of Spanish Fork. The year 1856 was known as the year of "The Reformation" when "moral principles were urged with great intensity and when individual members searched their souls to discover and cast out sources of evil doing and evil thinking." This reformation was widespread throughout the church, and the people of Spanish Fork, along with hundreds in other communities, were rebaptized in a flurry of religious zeal. At the quarterly conference sessions held on September 27, 28, 29, the saints of Spanish Fork heard of the necessity of reformation and were urged to be rebaptized and to repent. Meetings were held each day at 10 a.m., 2 p.m. and 7 p.m. George A. Hicks reported that after the grasshoppers left, many of the settlers were rebaptized in the Spanish Fork River as an expression of their faith. He said several Indians were present at the time, and one of them offered to accept the ordinance if someone would give him a handkerchief. No one had a handkerchief to spare, so the Indian was not baptized at that time, or possibly at any other time.

In other church news, the first Sunday School was started by James Woodward and his wife in their home. Bishop William Pace was called on a mission to England, and John L. Butler was sustained as bishop to replace him. A large number of Scandinavians, as well as Welsh, came to Spanish Fork. Elder Svend Larson, who was born in Norway, was one who came this year. He presided over the Scandinavian meetings in Spanish Fork.

Other Events of the Year:

During this year Spanish Fork was divided into four teachers' districts: Wilson D. Pace, William Creer, Henry Garfield, and Stephen R. Wells.

A correspondent to the Deseret News wrote that he had seen the new McCormick Reaping machine demonstrated at Farmington and was much impressed. The machine was capable of cutting twelve acres of grain a day, and would cut grass as well as grain. Grain was customarily cut with a cradle. In Spanish Fork Isaac Brockbank was said to have earned money by threshing wheat by flailing. It is reported by the family of Sylvester Bradford that the Bradfords owned one of the first threshing machines in Spanish Fork, and that Bradford and Jones bought one of the first self-binders.

1857

The most dramatic news of this year was that President Buchanan was sending an army to put down the "Mormon Rebellion." President Brigham Young received the news at a Fourth of July picnic at Little Cottonwood Canyon, and the report soon spread throughout the Territory. The citizens of Spanish Fork were as incensed as were those of Salt Lake City. When Lieutenant General Wells called for the militia to defend the territory, about 80 men from Spanish Fork under the command of A. K. Thurber volunteered for service in Echo Canyon, which was to be the site of the defense by the Mormons.

Dr. Garland Hurt, the Indian agent, had gotten along fairly well with the Mormons, although he disapproved of them and some of their policies. However, when the Mormons learned that an army was on its way to Utah, they determined to have no "unfriendly gentiles" among them to weaken their position. With this in mind they investigated the situation at the Spanish Fork Indian Farm. In August Aaron Johnson reported to Daniel Wells that the Indians under Hurt were hostile to the church and showed much dislike of the Mormons. As a result of this report, the farm was placed under close supervision. On September 25, 1857, Johnson learned that Hurt was planning to leave the Spanish Fork farm accompanied by some of Peteetneet's followers. Attempts were made to seize Hurt, but he escaped with a large band of Indians and reached the federal expedition led by Albert Sidney Johnston near South Pass late in October. Hurt was not seen in Spanish Fork again.

The "Reformation" that had started in 1856 reached almost fanatical proportions in 1857. All wrong-doers were called to repentance and some who failed to do so were ex-communicated from the church. One of the most active instigators of this reform was Jedediah M. Grant. George A. Hicks, who probably wrote more of the early history of Spanish Fork than anyone else, declared that there also existed a spirit of secret murder at this time, and that some were killed, murdered by unknown assassins. He claimed that in Provo, Springville, and Piontown (Salem) two or three were secretly killed, but that no one was killed in Spanish Fork.

Another tragic event occurred this year which, while it did not affect Spanish Fork directly, had a great impact upon the members of the Mormon Church. This event was the Mountain Meadows massacre. In September, 120 emigrants who were passing through Utah were murdered by Mormons and Indians at Mountain Meadows in southern Utah. Seventeen children were spared.

Other Events of the Year:

On May 4 the second municipal elections were held and the following were elected: mayor, Mathew Caldwell (he resigned soon after and went to Sanpete, and Dennis Dorrity was then appointed as mayor); aldermen: William T. Dennis, Samuel Raymond, Dennis Dorrity, Orville M. Allen; councilors: William F. Butler, John S. Fullmer,

H.M.B. Jolley, John H. Redd, Cyrus Snell, John F. Chidester, Levan Simmons, and Lewis Barney. James W. Wilkins was appointed as marshal and William McKee as pound keeper. On May 25 an ordinance was passed for the regulation of a police force, and 32 men were appointed as policemen.

On September 14 the first Relief Society was organized with 40 women as members. The officers were: president, Rhoda Snell; counselors: Sarah Butler and Augusta Wilkins; secretary, Addie Wilkins; treasurer, Catherine Hawks Atkinson.

The first dramatic performance to be acted on a stage in Spanish Fork was performed in the open air at the old fort. The cast included William McKell, Thomas C. Martell, Stephen C. Wells, Robert Moncur, W. Chambers, David Malcolm, and Mrs. Malcolm. The play was billed as a Mormon play of "high literary quality."

The dugouts were a convenient form of shelter, but they were not always the safest place to live. George Foster was killed when the roof of the dugout in which he was sleeping collapsed and the supporting beam struck him on the head. The roof had been leaking because of the rain and more dirt had been added, making the roof too heavy for the beam.

Utah was divided into military districts by order of Lt. General Daniel H. Wells of the Nauvoo Legion. Spanish Fork was placed in Peteetneet Military District comprising all of Utah County south of Provo. Aaron Johnson was the supervisor.

Edward W. Tullidge reported in his quarterly magazine that "as early as the year 1856 three schoolhouses were in use. Just such buildings as General Jackson attended when a boy, the benches being made of rough slabs, and the roof, for want of better material, being covered with willows and dirt." According to Tullidge, the first of these buildings was put into use the latter part of February, 1857, (Note: Either Tullidge was mixed up on the first date he gave (1856) or else that was a printing error), with Samuel Cornaby, a graduate of Borough Road, Normal School, London, England, as the teacher. George A. Hicks also refers to a schoolhouse being built during the winter of 1856-7. Tullidge reported that the "other two houses were soon afterwards completed, and schools were taught in them in the fall of that year (1857) by the Honorable Silas Hillman and Mrs. Margaret Leah." That there were at least two schools in Spanish Fork at that time is confirmed by the minutes of the city council. Meetings were recorded as being held in either the first ward schoolhouse or the second ward schoolhouse. It is difficult to ascertain the exact date of the construction of these early schoolhouses and their locations.

By an act of the governor, John L. Butler and Aaron Johnson were granted the privilege of taking one-fourth of the water from the Spanish Fork River near the head of a slough near Spanish Fork City to water a tract of land known as Springville Survey Plat D.

Leonard G. Arrington wrote: "The resiliency--the rebounding power--of the Mormon people was perhaps their greatest asset....Natural catastrophe, weaknesses in organization, and failures in human judgment did not discourage them or bring about any retrenchment in their activity on behalf of the Kingdom. Whether it was a grasshopper plague, prolonged drouth, a winter of attrition and Indian War, or "invasion" by hostile troops, the Mormons always seemed to rise from their 'bed of affliction' to meet the almost overwhelming challenge."

The Mormons were sorely tried in 1858. As Albert Sydney Johnston's army approached the Salt Lake Valley, President Brigham Young vowed to leave nothing but the "scorched earth." Families were advised to leave the northern part of the state and take refuge further south. As it turned out, an agreement was made with the oncoming army, which made a peaceable entry into Salt Lake Valley on its way to a location west of Lehi--Camp Floyd in Cedar Valley. However, the troops marched through a silent and empty Salt Lake City because the people had already fled.

When word was received that Johnston's army was marching toward Utah, men were called to stand guard in Echo Canyon. During the winter of 1857-58 many of the men from Spanish Fork--and probably from elsewhere--who were on this duty lacked clothing suitable for spending the winter outdoors, so the women of the Relief Society worked to provide this need. Priscilla Merriman Evans, who was an officer in the Relief Society for many years, related in her autobiography that Lucretia Gay worked ten days carding and spinning wool for shirts and furnished one-half pound of wool. She also worked four days carding and spinning "hair" for lariats and made pants and mittens. Amelia Berry worked six days knitting and donated one wool shirt. Ruth Davis worked five days at sewing and donated three-fourths yard of cloth for shirt sleeves. Lydia Markham worked one and one-half days carding hair, one day quilting, and one and one-half days making garments, as well as donating one wool blanket. Martha Davis worked for two days carding hair and donated two skeins of yarn. Harriet Simmonds donated calico and three knots of wool yarn. There were probably many others who also made contributions of labor and materials.

Men who could not go, sent their clothes. Thomas D. Evans let Harrison Beck take his overcoat and another man took his boots.

A house to house drive was made for the collecting of clothing. In the "History of Archibald Anderson" Queena Peterson tells this story. When Archibald Anderson was contacted, his wife wasn't home, so he gave them his wife's plaid shawl. When she returned and found what he had done, she said, "You could 'gi'n them the hoose, or you could gi'n them the coo, but to mutch, I want my plaid shawl."

About four hundred of the refugees from the northern part of the territory came to Spanish Fork where they were taken in and provided for. A few of them remained and made permanent homes here, but most of them returned to the north. Some of the families who came to Spanish Fork in 1858 were Edward Creer, William Jex, and Charles Henry Hales.

Another event of great importance to the residents of Spanish Fork was the establishment of a saw and shingle mill. Now it would be possible for them to build houses with shingled roofs instead of the mud and willow roofs they had been using. Also, better houses could be built.

The mill was built and owned by Archibald Gardner, and was located south of town. Gardner built a number of mills throughout his lifetime. The Revised Ordinances of Spanish Fork state that on the 17th day of December, 1858, the city council granted to Archibald Gardner the "use of sufficient water from Spanish Fork Creek to run a grist mill in this city, and any addition for grinding purposes..." The ditch dug earlier to take water from the Spanish Fork River was enlarged for a mill race, and it was stipulated that Mr. Gardner control "said water and during irrigation that he run all that portion of water which he may use into the East and South Sects." Gardner also established a grist mill at a cost of \$13,000.

Spiritual events and instructions always played a large part in the lives of the citizens of Spanish Fork. During the 1850's the consecration movement was revived, probably because the returns from tithing receipts were not large enough to carry out all the programs of the church. The original law of consecration, first announced in 1831, asked that members place everything they owned in the hands of the church for the benefit of the "Kingdom of God." After the property had been deeded, the trustee-in-trust would then assign the participants an inheritance according to their needs. However, the church never assumed control over the properties thus deeded to it.

In 1855 a standard form was drawn up on which the consecrations were listed. The form read as follows: "Be it known by these presents that I, of in the County of and Territory of Utah, for and in consideration of the good will which I have to the Church of Jesus Christ of Latter-day Saints, give and convey unto Brigham Young, Trustee-in-Trust for said Church, his successors in office assigns, all my claim to, and ownership of the following described property...."

These forms were recorded by the various counties of the territory, but by the end of 1857 the church dropped the plan, although some consecrations were made after that. During the second week in January, 1858, a large number of men from Spanish Fork consecrated their property to the church, and the forms were recorded at the county office in Provo. From the numerous forms recorded, it can be supposed that the consecration was a united effort throughout all church members in Spanish

Fork. However, it was probably intended only as a gesture of faith and loyalty to the church.

Other Events of the Year:

The Relief Society made 17 lariats out of ox hair for the men who were on guard duty in Echo Canyon.

On October 12 the city council passed an ordinance providing for the licensing of intoxicating liquors. Licenses to sell liquor were established at \$1.50 month. J. L. Butler was appointed to sell liquor for medicinal purposes only and was given a free license.

Mrs. Ann Morris Creer came to Spanish Fork and began a nursing career. She had begun her work as a midwife during the ocean voyage when she came to the United States in 1847.

Elder Svend Larson moved to Mount Pleasant, and Jens Hansen was appointed to preside over the Scandinavian meetings.

The people of Spanish Fork went to Provo and camped for three days to pick "manna," a sweet substance which they found on bushes.

The first taxing ordinance was passed December 20, 1858, providing for a tax of five mills on the dollar of all property within the city. Wheat, corn, oats, and potatoes were accepted in payment for taxes at the rate of \$1.50 per bushel. The tax collector and assessor was allowed 5% of all money he collected and turned into the treasury.

In other action by the city council the following water masters were appointed: South Sect, William McKee; Main Street, Dennis Dorrity; Slough Sect, William Butler; City Sect, Levan Simmons. J. M. Berry, William Pace and O. M. Allen were appointed as school trustees. It was also moved by the council that a committee be appointed to consult with the bishop in the matter of locating a burying ground.

1859

Men who had special skills were especially welcome in the new communities of Utah Territory, since all kinds of commodities were needed by the settlers. Containers--barrels, vats, kegs, and tubs--were much in demand. John Johnson, who came from Iceland in 1859, was a cooper and provided a valuable service to the community. He made kegs for water and vinegar and tubs and barrels for water and molasses. He was also a shingler. Other coopers in Spanish Fork were Charles Packett and Isaac Huff Losee. Packett made barrels, some as large as thirty gallons, as well as wash tubs, buckets, and window sashes. His shop was on the west side of Main Street between Third and Fourth South. Losee, who came to Spanish Fork in 1866, also made tubs, barrels, and vats.

Other Events of the Year:

At the regular election on May 2, Dennis Dorrity was elected as mayor. Aldermen were J. W. Wilkins, John W. Berry, Stillman Pond, and Orville M. Allen. Councilors were William Draper, Wilson D. Pace, Joseph B. Hawks,

William Somerville, William Stoker, William F. Butler, Zebedee Coltrin, William Banks, Sr. and Thomas Robertson.

On April 22 the owners of the West Field Irrigation District formed a corporation. The South Field was incorporated two months later.

Bishop John K. Butler died. He was succeeded by A. K. Butler.

Cyrus Snell purchased the 400-acre tract of land that had originally been claimed by Enoch Reese. Snell sold part of the tract to others.

Twenty-five hundred bushels of wheat were raised on the Indian Farm.

Spanish Forkers could read about and even learn to use the Deseret Alphabet if they subscribed to the Deseret News. Several series appeared in the paper demonstrating the use of the alphabet.

C. C. Rich and Erastus Snow made a tour of Utah County in January of 1860 and reported that a new central schoolhouse, "double the size of their ward house," had been built on the southeast corner of the public square in 1859. The building was a long, low house with a thatched roof of willows and mud, and was reportedly built of adobes taken from the old Palmyra fort. It was 20 x 16 feet and had a fireplace in one end. There were also six 12-light windows with real glass which cost \$.50 a light, according to George A. Hicks, who also said that Joseph Curtis from Salem broke every window but one, leaving that one to "look out of." (Note: It is possible that this is the school that was said to have been built the winter of 1856-57.)

The city council ordered that bids be let to build a bridge "across the slough on the state road." The bridge was completed in April--cost, \$195 plus extra timber and lumber, \$25. The council also appointed a committee to visit the Pionertown (Salem) brethren and find out the least amount of territory that would satisfy them.

1860

In the ten years since the first settlers arrived in Spanish Fork, the population had grown to 1069. The inhabitants were of English, Irish, Scotch, Welsh, Wesh, and Scandinavian descent, and they came from the Eastern United States, Eastern Canada, England, Iceland, Denmark, Norway, and Sweden. Many houses were being built, and Spanish Fork was beginning to lose its look of a "Gopher Town."

Immigrants continued to come to Utah, and it was the practice at this time to send wagon teams, and supplies from Utah to bring them across the plains rather than to have them outfit themselves. This plan was less costly and enabled many more converts to come to Utah. The residents of Utah contributed their wagons and teams as well as their time, and it was customary to give those who did so credit on their tithing. To be called to go to Missouri

... Peter T. Bovack, George Smet, Han Rignust, Peter
... Anthony Humble, John Gay, Charles Browne,
... Ioroni Wilkins, Henry Taylor, Andrew Nielsen, and
... larinus Larsen.

The Indian farm west of Spanish Fork had not proved to be as successful as had been hoped, although it was still in operation and some crops were raised. There were several factors which probably contributed to its gradual deterioration. Congress failed to appropriate adequate funds for the farm; there were frequent changes in personnel and some irregularities in administration (there were charges of embezzlement levied against some officials); and natural disasters such as drouth and grasshoppers. But part of the blame must be placed upon the Indians themselves. White workers complained that the Indians were uncooperative and lazy. Whatever the reasons, by 1860 the situation had become critical. The Indians were discouraged and expressed a lack of confidence in the government's ability to provide for them, and there was little they could do to provide for themselves in the old traditional way.

Richard F. Burton, English explorer and writer, who made a trip through the west, visited the Indian Farm at Spanish Fork in 1860. He described the farm as follows in his book, *City of the Saints*: It was begun five years ago for the Utes, who claimed the land, and contains a total of 13,000 acres, of which 500 have been cultivated; 900 have been ditched to protect the crop, and 1000 have been walled round with a fence six feet high. Besides other improvements they have built a large adobe house and two rail corrals, and dug dams and channels for irrigation, together with a good stone-curbed well. Under civilized superintendence the savages began to labour, and the chiefs aspire to erect houses. Yet the crops have been light, rarely exceeding 2500 bushels." Burton's appraisal was probably more optimistic than the circumstances warranted.

Some of the troops from Camp Floyd east of Lehi were ordered to New Mexico. In order to facilitate their travel, a large company of sappers and miners were sent up Spanish Fork Canyon to open a road over the divide or summit. However, they found the job more difficult than they supposed, and the road was not finished in time for use by the troops. The route was then changed so that the army traveled through Salt Creek and Sanpete Valley.

Other Events of the Year:

In response to a petition the court appropriated \$150 to be paid in 1860 and \$150 to be paid in 1861 to John Berry for the building of a bridge across the Spanish Fork River.

Bishop William Pace died on April 10, 1860. Albert K.

... big oval window on the north side and the rest of the
... of the window

City council news. O. M. Allen presented a bill for funeral expenses for burying Joseph Sweetman amounting to \$3.50. Simmons and Wilson were paid \$1.25 for building a stair passage.

1861

Fort Sumpter was fired on in April of 1861 marking the start of the Civil War. However, the terrible, tragic events that followed seemed rather emote to the people living in Spanish Fork as the entire Utah Territory was criticized for "sitting out" the war. It did have some effect, however, on the people here. Camp Floyd (renamed Camp Crittenden) was evacuated in July of 1861, and the troops stationed there were recalled to the east to aid in the forthcoming struggle between the North and the South. Over \$4,000,000 worth of government property was left behind and sold at auction for about \$100,000. This property was of great benefit to the Utah economy and formed the basis for many of the fortunes later accumulated by some of the citizens.

If the men of Spanish Fork did not volunteer their services in the Civil War, it did not mean that they felt no patriotism or love of country. They wished to celebrate the Fourth of July in 1861 in a fitting fashion, so Thomas Robertson and Robert McKell volunteered to make a cannon with which to salute the day. "The citizens gathered up some of General Albert Sidney Johnston's wagon tires and brought them to the smiths, who took four pieces, eighteen inches long, laid them lengthways and welded them together, after which they welded bands around them, making one solid piece of iron." Allen Adamson turned the iron on a lathe, making it smooth on the outside and bored with an inch and a half bore fourteen inches deep. The citizens were aroused from sleep on the morning of the Fourth of July by the firing of the cannon, which was used for quite a few years on the Fourth. Later, Robertson was allowed \$20 for making the cannon.

John G. Robertson tells about the old cannon. "I was born in 1864 but I can't remember when the old cannon was made; but I do remember as a very little boy going with my father, John Robertson, to fire it off many Fourth of July mornings before daybreak. It was customary to fire once for each state of the union.

"In order to get a loud report from the gun it was filled with gun powder and tamped in as tight as possible with a wooden peg that fit the hole which was hammered in with a wooden mallet. To close the end after it was filled with powder, paper, or weeds, or something of that sort was pounded in. A small fire was kept burning and corn cobs were lighted which held the blaze or turned to a live coal. The cob was forced onto a stick three feet long or more and thus the fire was transferred to the small hole at the top of the cannon. When the fire reached the gun powder a loud report was heard. I used to beg my father to allow me to touch it off...When they fired it, the cannon always backfired, so they were able to keep out of its way. It would go four or five feet from where it started, sometimes end over end."

It was reported that the Indian farms in the southern part of the state were going to ruin. Things were not much better at the Spanish Fork farm, although a little wheat was raised there. Many of the Indians were reduced to begging or stealing in order to survive, and thus created a hardship and a nuisance for the white settlers in the area. Realizing that something must be done, President Lincoln set apart the Uintah Valley (Uintah Basin) as a reservation for the Indians. However, because of the advent of the Civil War no action was taken by Congress until several years later.

The schoolhouse built on the public square two years before had also served as a social hall. In 1861 a large

adobe building was erected on the east side of Main Street across from the square for the purpose of entertainments and socials. This hall was known as the Social Hall (later called Morrison's Hall), and was to be the center of activities for more than thirty years. The building was built by a company called the Spanish Fork Building Society. In April the following were appointed to act as a committee to draw up a constitution for the group: Silas Hillman, George D. Snell, and Thomas Robertsohn.

Other Events of the Year:

In the regular election on May 6 the following officials were selected: mayor, George D. Snell; aldermen were Orville M. Allen, John Murray, Sr., Adolphus Babcock, Thomas Robertson; councilors were Samuel Thompson, Levan Simmons, James L. Thompson, Joshua Hawks, Cyrus Snell, William Banks, Sr., John T. Davis, Edward Creer, and Zebedee Coltrin.

One of the early weavers of Spanish Fork was Angelisa Katrine Madsen, who came to Spanish Fork in 1861 and who made a living by weaving after her husband died in 1872. The loom she used could weave either cloth or carpets.

It was reported that Tsha-pwe-unt (White Eye) head chief of the Utes has arrived at the Indian farm from his home on the Colorado to spend the summer. Settlers complained that they would have to feed the Indians since they had no way of providing for themselves, and



Remains of the old Social Hall [Morrison's Mud Palace].
Picture courtesy of Rell G. Francis

suggested to Indian authorities that Indians from other sections of the country not be permitted to enter the valley.

An ordinance was passed creating a public square. Early in the year, the city was divided into two wards; later the division was changed to four wards.

1862

In the spring of this year the Spanish Fork River flooded over his banks, and in the river bottoms southeast of town the water reached from bluff to bluff. The bridge over the river south of town withstood the torrent, but it was completely covered with water, and the water cut deep channels in the road. There were no funds available for road repairs when the water receded so the people had to make the necessary repairs themselves. During the high water travelers to the south were ferried over the river on a "ferry of sorts." In addition to the damage done to the road and to the farm lands, one person lost his life. Alma Dimmick, 15, was drowned in the flood waters.

The scarcity of lumber and wood for fuel as well as for building was always a problem. A subscription list was circulated in Spanish Fork offering a premium to anyone finding coal within twenty miles of the city and in such a location that a good road could be built to it. The amount of \$1300 was obtained. Many with picks and shovels went to the mountains to look for coal, and a report came in that coal had been found in the first canyon south of Hobbie Creek. The subscribers were to own the rights to the coal.

William W. Rockhill reported to the Deseret News that the Indians in the area did not seem as numerous as usual, "consequence of finding no comfort from the Indian Farm."

The Spanish wall (made out of mud or adobes) or fence built from Spanish Fork to Dry Creek at Springville to keep the cattle in the foothills and out of the farmer's fields was deteriorating badly. The field committee made every effort to keep the stock out of the grain, but with the wall in such poor shape it was impossible. Silas Jones was president of the committee and David Bowen was secretary.

Spanish Fork was growing, and as a consequence more schools were needed. The city was divided into two school districts with the division line being Fourth North. This necessitated the building of a school on the north side. The new school was built on the corner of the Bowen Block on Fourth North between First and Second East. It was called the White Schoolhouse because it was whitewashed on the outside, and it was the first schoolhouse in Spanish Fork to be built with a shingle roof. Trustees of the first district were Cyrus Snell, Levan Simmons, and Thomas C. Martell; of the second district they were John A. Lewis, Adolphus Babcock, and Thomas Gay.

The citizens of Spanish Fork met on to take action in relation to the proposed adoption of a constitution and form of a state since the Territory of Utah was planning admittance into the union. George D. Smith was chairman with W. W. Rockhill as secretary. A committee of six was appointed to draft resolutions "expressing the sentiments and wishes of the people as to the delegates to the state convention. On the 15th of March the citizens met again in the north wing of the court house to cast their votes for the establishing of a state. Three hearty cheers for the "state of Deseret" were given for the program.

Little had been done towards a permanent solution of the problems generated by Indians and whites together and the resulting destitution of the Indians. Although the Indian farms had proved to be practically in ruins, provisions had still been made to move the Indians to the Uintah Basin proposed in 1861 by President Lincoln, and the serious altercations before that move would be made. A forerunner of the trouble to come was the battle of Spanish Fork Canyon on April 16, 1863. Albert K. Thurburn "Night before last or early yesterday morning" led two troops--two companies or more, with a howitzer into Spanish Fork Canyon and came upon the Indians between the two bridges, one mile from the mouth of the canyon, on the south side of the canyon. The struggle took place in heavy rain. At first it was thought that three Indians were killed and two wounded, but later amended this to four Indians killed and two wounded. Three of the soldiers were wounded, Lt. Peel, died at Springville later.

A correspondent to the Deseret News reported a fight on Sunday afternoon, April 5, in which a company of soldiers and a small band of Indians were involved in Spanish Fork. The battle lasted for two hours. The Indians were wounded. The Indians were claimed to be a small band that had always lived in the Spanish Fork Canyon and were generally considered well-behaved and friendly.

The Indians in the area were apparently on the move. About fifty warriors passed through Provo on their way to Fort Bridger. Another band had gone up Hobbie Creek Canyon and was reported stealing cattle there and in the Spanish Fork Bench. Brigadier General Aaron Johnson of the Peteetneet Military District went to Goshen to organize a militia for protection against the Indians.

The fence built from Spanish Fork to Springville was causing problems. The Springville land owners feared to keep up their portion of the wall, so it was proposed